MINUTES

OF THE

THIRD ANNUAL SESSION

OF THE

Cahaba Valley Association,

HELD WITH

BETHEL CHURCH,

St. Clair County, Alabama.

Commencing on Saturday before the third Sunday in Oct., 1869.

[Our Mountain Home Job Print.]

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MINUTES.

The introductory sermon was preached by Brother Madison Hendricks, from Matthew, chapt. 2nd, ver. 2nd, saying, "Where is He that is born King of the Jews, &c." The Association then convened in the school house, near the church. After engaging in singing and prayer, by Bro. A. McDonal, the Association was called to order by Bro. H. W. Inzer, the former moderator. W. M. Inzer was requested to act as secretary, the former sec'y. being absent.—Letters from the churches were read, and the delegates enrolled their names as follows:

Bethel.—J E Holt,* L Perry,* W T Veasey, H C Hambright.
Hebron.—A. McDonal,* D P White, L B McDonal, N D Maske.
Concord.—Not represented.
Mount Pleasant.—M Hendricks.*
Friendship.—I Looney, S Cox, E W Attaway.
Mount Pisgah.—J M Randles, L Strasner.
Pleasant Grove.—A Wyatt,* J L Brasher,* J H Baker.
Mount Pleasant.—W C McLaughlin,* G W Taylor, B Cardwell.
Refuge.—G D Johnson,* W C Brittain.
Mount Mariah.—Z Boaman,* D Woods.
Mount Olive.—R H Ramsey,* J Johnson.

*ORDAINED MINISTERS.

New Hope.—N Sweat, E Patterson, J D Inzer.
Cahaba Valley.—B E Moody, M Praytor, H B Moor.
Harmony.—E Isbell.
Cook's Springs.—N Blackwell, J F Fletcher, W M Inzer.

The Association then proceeded to elect a Moderator and Clerk. As the result of balloting, Rev. M Hendricks was elected Moderator, and W M Inzer, Clerk.

Visiting ministers were invited to seats in the Association.

CORRESPONDENCE RECEIVED.

From Coosa River Association, Bro. A M Posey.
From Canaan " Brethren T A Melton, J Heifner.
From Ten Island " " Rooks, R W Inzer.
From Baptist State Convention, minutes.

COMMITTEES APPOINTED.

On Arrangement of Business--Brethren G Johnson, J R Randles, D P White.

On Religious Exercises, J D Inzer, E W Attaway, J M Randles.

On Finance—G Taylor, W C McLaughlin, W C Brittain. Doors of of the Association opened for the reception of churches.

New Hope, Cahaba Valley and Mt. Olive petitioned admittance, and upon being found orthodox, were received.

Adjourned to meet at 9 o'clock on Monday morning.

On Sabbath the stand was occupied according to the arrangement.

The Missionary sermon was preached by Rev. H W Inzer, from

Mark, chapt. 16, ver. 15, "And He said unto them, Go ye into all the world, and preach the gospel to every creature." The stand was occupied at night by Bro. Johnson.

MONDAY Morning, 9 o'clock.

The Association was called to order, prayer by Bro. A McDonal.

The Committee on arrangement reported; reports received and committee discharged,

Called for reports on standing committees.

The committee on Sabbath schools reported. (See Appendix A.)

The com. on Temperance reported. (See Appendix B.)

The com. on Documents reported. (See Appendix C.)

The com. on Home & Foreign Mission reported. (See App'x. D.)

On motion, Bro. Hendricks addressed the association on the subject of Sabbath schools. The committee on Finance reported; report adopted, and they were ordered to place the amounts collected in the hands of the Treasurer. (Appendix E.) The report shows fourteen dollars and 65 cts. Mission Funds on hand.

1 o'clock. P. M.

Correspondence returned.--To the Canaan Association—J E Holt, L Perry, G. Taylor, G Johnson, R H Ramsey, W C McLaughlin, N D Maske.

To the Ten Island.—G Johnson, R H Ramsey, L Perry, D Woods, J H Baker, M Hendricks,

To the Shelby Association.—J H Baker, A Wyatt, J E Holt, E W Attaway I Looney.

To the Coosa River Association.—M Hendricks, G Johnson, J D Inzer, J R Randles, W C Brittain.

Called for reading of the Circular, read, received and ordered to be inserted in the Minutes. Appendix (F.)

Appointed the following committees to report at the next annual session of the Association, viz: On Documents. -N D Maske, W Herring, I Looney.

On Sabbath Schools.—G Taylor, W Bass, W C McLaughlin.

On Temperance.—D P White, E W Attaway, S Cox.

On Home and Foreign Mission.—H W Inzer, J F Fletcher, J M Randles.

On Education.—W M Inzer, J F Fletcher, H W Inzer.

Appointed H B Moor, D Woods, E Patterson, T Adkins, D P White, Executive Committee; said committee to employ a Missionary in our bounds. Appointed J M Randles to write Circular on the subject he may choose.

Appointed Delegates to the Alabama Baptist State Convention, as follows: J E Holt, W C McLaughlin, G Johnson, H W Inzer, M Hendricks, A Hambright, I Looney, L Perry, J F Fletcher, W M Inzer. The next Association will be held with New Hope church, to begin on Saturday before the third (3rd,) Sabbath in October, 1870. Bro. G Johnson to preach the Introductory Sermon, Bro. Holt, alternate. Bro. M Hendricks to preach the Missionary Sermon, Bro. G Johnson, alt.

Resolved, That the clerk superintend the printing of the Minutes, that he have as many printed as funds will justify, and that he have ten dollars for his services.

Distributing Agents.—J D Inzer, J E Holt, J L Brasher.

Resolved, That this body tender their thanks to the brethren of Bethel church and vicinity for their hospitality during our session with them. After prayer by Bro. J E Holt, adjourned to meet at the time and place aforesaid.

W. M. INZER, Clerk.

M. HENDRICKS, Moderator.

APPENDIX.

Appendix (A.) The Committee on Sabbath Schools take pleasure in making the following report: We have had the matter under consideration for some time, and regret to say that our churches seem to manifest very little interest in Sabbath Schools. But, brethren, our work should be to send out the Holy Leaven of Sabbath School influence until the whole land is permeated, and affected, and every church and neighborhood boast a Sabbath school of earnest and devoted laborers for Jesus. So long as it is without a Sabbath school, no church is fully equipped, and furnished for usefulness. It can make but little progress in the great work of converting the unbelieving world. This sleeping over, indifferent to the most weighty, crushing responsibilities which ever devolved upon humanity. We should give ourselves no rest until we do have a Sabbath school in every church in this whole Association. We would recommend that the Association urge it upon the Pastors of the different churches, to press upon their churches the great necessity of Sabbath schools. All of which is submitted.

W. C. McLAUGHLIN, Ch'n.

Appendix (B.) Temperance is the prudent use of all the blessings that God has bestowed upon us. Yet, Temperance strictly considered, restrains all manner of abuse of said blessings. But the popular idea of Temperance is the restraint, or prohibition of the use of intoxicating liquors as a beverage, which we deem to be one of the great crying sins of our land. We would lift our voices against the use in any manner, except strictly for medicinal purposes, of all intoxicating liquors. And by way of enforcing or making manifest to the mind of our people, the evils of intemperance, we would point them to the innumerable cases by which we are surrounded, where we see youth with its strength, and hope blighted, and gray haired age hurried in sorrow to the tomb, female innocence trampled upon by those whose strong arms, and brave hearts should be energized for their defense and support. To those broils which disturb our society, harrass our courts, fill our prisons, and give work to the hangman. Waste our property, thin our people, and disgrace our nation. Which destroys the mind, kills the body, profanes the church, defies God, and damns the soul. Seeing all this doleful category of horrors flowing from the use of intoxicating liquors: Therefore, Resolved, That we recommend to all our churches to use vigilant discipline within their connections, to rid ourselves of this sin, and to exert our best endeavors to induce others to refrain from use, as a beverage, of all intoxicating or spirituous liquors. J. L. BRASHER, Ch'n.

Appendix (C.) We your Committee on Documents beg leave to make the following report: We would specially recommend the reading of The Scriptures to all, believing them to be the Word of Eternal Truth, and the only rule of practice. We also recommend the reading of "The Baptist," a paper published by J R Graves, and "The Christian Index," published at Atlanta, Ga. All of which is respectfully submitted. H. B. MOOR, Ch'n.

Appendix (D.) Report on Home and Foreign Mission. We your Committee on Home and Foreign Mission, beg leave to make the following report: We recommend that our attention be called to the Home mission at present, as we are in our infancy at this time; and we further recommend the Foreign mission at such time as we will be able to carry it out. All of which is respectfully submitted. H. B. MOOR, Ch'n.

* Here insert Appendix (E.)

CIRCULAR.

Appendix (F.) "Teach them all things whatsoever I have commanded you." Matt. 28, 20. First—We will suppose you are a young christian. It is your duty on entertaining a hope of the forgiveness of your sins, to look back to the "whole of the pit from whence you were digged," try yourself whether you are in the faith, remember what strange circumstance brought you to reflect on your condition, if by the preaching of the gospel, reading the Scriptures, visions of the night, or any other Providence of God, how strangely it took effect on your mind. Did you thereby discover yourself a sinner against God, a willful sinner, a wretched, helpless and undone sinner, lost, ruined and condemned by God's Holy Law; an alien, yea an enemy to God. If so this produced Godly sorrow, and deep contrition of soul, which led thee to repentance. Did this seem to break your heart and humble your spirit. "A broken heart and a contrite spirit thou wilt not refuse." You grieved not because Adam sinned, nor because God had placed you in the world in a condition liable to sin, but because you freely and willingly sinned and rebelled against God, and had pleasure therein; to keep the law you then was bent, but found you failed in every point. This view of yourself led you almost to the verge of dispair. Yet all this is not sufficient evidence of a gracious state. When all your sins and manifold failings of your passed life seemed to crowd around you, as so many witnesses to condemn you, and you were writing bitter things against yourself, believing that a full cup of the wrath of a sin-avenging God would be poured out to you without mixture. In this awful crisis, did a small voice whisper into your understanding, Peace, that all was well, or did the gentle influence of the Holy Spirit suddenly come on you, and fill your whole soul with love to God, His Church, His cause, and enabled you to see that Christ had suffered and died for your sins, and rose for your justification, and that God was well pleased with His sacrifice, and on that account, extended His love to you, and alone for His sake, had forgiven all your sins, and made you accepted with the Beloved, which is Christ. Hence, it is said, "We love Him because He first loved us. Now, beloved, if this is your experience, you have surely passed from death unto life, from Satan's Kingdom to that of God's dear Son's. You love God, you love His Cause, you also love the Brotherhood, you do desire to love your Saviour, you are now meditating, what can I do to honor my Lord. Come humbly to a throne of Grace, ask council of God, try to exercise faith, you believe in God, believe also in Christ. Do you feel week and ignorant, ask God who giveth liberally and upbraideth none. It is now your duty to confess Christ before men: Matt. 10, 32. To honor your Lord and Master, you must come out from the world, join the church, be baptized in the name of the Holy Trinity. Here you may enquire, what church shall we join? How shall we be baptised? To this enquiry, we would say, enquire for the old paths of Zion, prayerfully read God's word. If you feel difficulted, read on your knees. We cite you to the third chapt. of Matthew's Gospel, and first chapt. Mark. There we read of John baptising on confession of sins and of Jesus, your loving Saviour, being baptised in the river of Jordan; of His coming up out of the water; of the heavens opening; of the Holy Ghost descending and abiding on Him, and of the Eternal I Am, the Holy Father speaking in audible voice, saying, "Thou art My Beloved Son, in whom I am well pleased." Perhaps you inquire for the Apostolic mode. We will examine it as to the mode and subject; Acts 11, 58, 41; thus we see that they that gladly receive His word were baptised, "And the same day there were added unto them about three thousand

souls, and they continued steadfastly in the Apostle's doctrine, and in fellowship, and in breaking of bread, and in prayer." Hence, we plainly see there were no infants among them. Infants could not gladly receive the Word, could not continue in the Apostle's doctrine, &c. Again, in Acts 8, we learn, Philip baptised the Eunuch on his professing faith in Christ,'I believe that Jesus Christ is the Son of God." They both, Philip and the Eunuch, went down into the water. Saul was baptised after he received the Holy Ghost, Acts 18. In the case of Cornelius, while Peter was preaching "'The Holy Ghost fell on all that heard the Word, to the astonishment of the Jews; and he, Peter, commanded them to be baptised in the name of the Lord." Again, we read, "As many as believed were baptised, both men and women," Acts 8, 12. You may enquire as to house-hold baptism, in Acts xvi, is recorded two cases of house-hold baptism: Namely, Lydia, and the Jailer. Lydia, whose heart the Lord opened, was baptised and her house-hold. The last verse of said chapt. informs us, her house-hold was capacitated to receive comfort by the words of the Apostles. Also, in the case of the Jailer, we see a house-hold baptised, rejoicing in the Lord. Again, Paul informs us he baptised the house-hold of Stevanus. He tells us in another place that that house-hold addicted themselves to the ministry. Hence we see there is not even one isolated passage in the Holy Scriptures in defense of Infant Baptism, nor does any reliable history hint of such practice during the first three centuries of the Christian Era. If you are difficulted as to the mode, read sixth and fourth Romans, and Col. 11, 12. There the mode is positively shown by being buried, which agrees with Christ's Baptism. Hence we conclude, Infant Baptism, pouring and sprinkling, are all innovations of man, and without precept or example. Baptism is not the putting away the filth of the flesh, but the answer of a good conscience. Also this is true as regards every other duty. "If you love Me, says Christ, keep My commandments." If indeed you are a christian, you must 'follow your Saviour through evil as well as good report." Christ suffered temptation, expect the same. It is your duty to give your whole soul to God in prayer, yea, render your whole soul and body to God, a living sacrifice, which is your reasonable duty. Rely on the promises, remember Christ has promised you shall not be tempted above what you are able to bear; but will make ready a way for your escape. In prayer, study the peace of the Church, pray for the conversion of sinners.

Satan trembles when he sees,
The weakest saint upon his knees.

We do not reverence our Creator as we should, hence the duty to study and pray for humility. God bestoweth grace on the humble, which signifies free, unmerited favor. Remember that it is the grace of God that plucks the sinner as a brand, from the fire, makes them "heirs of God, and joint heirs of the Lord Jesus Christ."—

"T'was grace that taught my heart to fear.
And grace my fears relieved."

Hence the exortation to continue in the grace of God, Acts xii, 42, "Forgiveness is according to the riches of God's grace, wherein He has abounded toward us in all wisdom and prudence," Eph. 1, 8, grace can continue to pardon and save. Grace does comfort, relieve and help those that have hurt themselves; and grace can bring the unworthy to glory. Study the nature of the grace of God. "It is that which justifies the sinner, keeps the christian alive," Rom. iii, 24. Being justified freely by HIS grace, through the redemption that is in Christ Jesus. It is therefore the duty and privilege of christians to grow in grace and in the knowledge of the Lord Jesus Christ. Also christians are admonished to come boldly to a throne of grace, Heb. iv, 16, that they may obtain mercy and find grace to

help in time of need. Again, grace is compared to the water of life, Rev. xxii, 1, 2, "And HE shewed me a pure river of water of life," &c. Ezekel XLV, 11, also Zacheriah xiv, 8. The grace of God is oft times compared to water. "They that put their trust in God shall with joy draw water out of the wells of salvation," Isa. xii, 3. The christian is invited, is promised, for his encouragement, the water of life freely; and lest any poor, doubting pilgrim, should fear there is not sufficient for him, the good Lord has graciously told him that he will open rivers in high places, a pool in the wilderness, fountains in the desert, and springs in dry places. Is not this enough promised to console the doubting christian. Though the covenant is full, the promise ample, yet beloved, you cannot realize them without faith. Jesus says, "ye believe in God, believe also in ME." You must believe Jesus Christ was God, manifest in the flesh. It was love that caused the Holy Father to give HIS Son, who was HIS delight, the admiration of angels, and the joy of all nations. "Without faith it is impossible to please God." Faith is an act of the understanding; yet of yourselves you cannot act faith, therefore let your prayers arise from the sincerity of the soul. "Lord help Thou mine unbelief." Faith, as the gift of God, is not our Saviour, faith in us is not the cause of God giving HIS Son, as our faith merits nothing; neither is faith the cause of God converting sinners, but faith is a gracious gift bestowed, whereby he lays hold upon Christ, whom God previously gave for a ransome for sinners. Thus we see the sacrifice of Christ is the meritorious cause of salvation, and faith the instrumental cause. Faith lifts the christian up when down; unbelief throws him down when up; faith enables him to serve God acceptably; unbelief mars all his joys. Faith enables him to endure trials, troubles and persecutions. The time to exercise faith is always, in darkness and in light. When the christian, by divine grace, is enabled to exercise faith, it is then hope springs up in the soul. Faith sets hope to work. Hope is a great grace; no faith no hope. Hope is the anchor of the soul, sure and steadfast, and entereth into that within the vail. Faith goes in front, hope in the body, charity brings up the rear. Thus abideth faith, hope, charity; charity gives all the glory to God. Faith is the mother of grace, hope is born of her, charity proceeds from them both. Do you feel yourself a pilgrim, a traveler; your way is dangerous; it is beset with evil spirits; they would rob you of your soul, your best treasure. Commit that soul to God; then you may say, that care is over, my soul is safe, the thieves if they come at me cannot get my soul. "I know whom I have believed, to whom I have committed my soul;" HE will keep it safe till the great day. Faith lays hold of the promises; faith battles for the bible, hope for heaven; hope lays hold of the mercy seat, beholds the gates of the celestial city afar off, faith brings them near. The contemplation of the heavenly world, brings a fore-taste of heaven in the soul.

The men of grace have found,
Glory begun below,
Celestial fruit on earthly ground
From faith and hope may grow.

Beloved, if these twin sisters dwell in you, your inmost soul glows with love.

My small space forbids me to enlarge.

We will now suppose you a member of the Baptist Church. Remember, Christ calls His church the Salt of the earth, the light of the world. Therefore, keep yourselves unspotted, your lamps trimmed, your lights shining. Let your light shine before men that they may see your good works, and glorify your Father which is in heaven. Are you the head of a family; conduct all your house hold affairs in the fear of the Lord. Remember God has committed all

this to you. As an obedient servant a faithful stewart, you should govern all in the fear of God, and for his glory. Has the Lord given you children, ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Do all, whatsoever you do, with an eye single to the glory of God. Again it is solemnly enjoined on you to assist and relieve the poor; you should regard the widow's sigh, and the orphan's wail. Read Matthew, xxv. from the 54 verse. "Inasmuch as ye did it unto the least of these, ye did it unto me." The Bible has precept upon precept to teach us our duty to the poor. Once more the command of God falls on you to support the gospel; this you do by your prayers, exortations, and general deportment, by your attendance on the worship of God, your family with you if possible, and by relieving the wants of your minister, which is a part of your Christian duty. "When Christ was personally with his deciples, he sent them forth forbidding them to take either, purse or scrip; but when going to leave them in person he said, But now he that hath a purse let him take it, likewise a scrip, Luke 22. 36. Who goeth a warfare at his own charges; who planteth a vineyard and eateth not of the fruit thereof; who feedeth a flock and eateth not of the milk of the flock. Thou shalt not muzzle the mouth of the ox that treadeth out the corn, 1st. Cor. ix. 7:9. The Apostle says, this was written for our sakes; that he that plougheth should plough in hope; and he that thresheth in hope, should be partaker of his hope. "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things," the same to say, it is not a great thing; "Even so hath the Lord ordained that they who preach the gospel should live of the gospel." We recommend you carefully, read the 9, 10, & 11 chapters of 2 Cor. You will there discover Paul's plan for supporting the poor saints and the ministry. Also, that he expected when their path was increased, to be enlarged by them abundantly, so as to enable him to preach the gospel in regions beyond them.

Dear Brethren, we touch this item with caution, knowing it is unpopular, but what care we for popularity. Reflect on these things, and may the Lord guide you aright. I was once young, now I am old. I have noticed for many years the churches that seemed to care most for their minister were most prosperous, less wrangling, and contentions, and to rejoice, and enjoy more in the Holy Ghost. Let us suppose a minister feeble in body, by age or infirmity, supply three or four churches, his family dependent on his daily labor for their support. He preaches Saturday and Sunday, rides ten, fifteen, or twenty miles, or perhaps remains and preaches on Sunday night, travels home Monday morning, worn out and unable to labor, though he commences by taxing his ability till Friday or Saturday, then to church, his mind beclouded by things, unprepared to preach, does the best he can, grieves because he does no better. No one but a minister knows his anguish of heart. The churches seem satisfied. He concludes they are satisfied because he costs them nothing. The churches fail to remunerate him, he makes no complaint; but believes it is because they care nothing for him; consequently he is discouraged and afflicted. The church retrogrades or stands still Brethren, this ought not so to be. Awake thou that sleepeth, arise from the dead and Christ shall give thee light. Eph. 6 11. To the minister, I say, not I, but the Lord, magnify your office, lift up your voice like a trumpet, cry aloud and spare not, shew my people their transgressions &c, Isa. lviii. 1. Preach the word, be instant in season and out of season, reprove, rebuke, &c, 2 Tim. 11. 11. Preach the word whether they will hear, or whether they will forbear. And for your encouragement the Prophet assures us, that he who goes forth weeping, bearing precious seeds, shall doubtless come again rejoicing, bringing his sheaves with him. Ps. cxxvi. 6. Be-

loved Christians, in taking our leave of you, permit us to press one more thought on your minds; that is the anticipation of Heaven, with all its glories. While it is your duty to watch and pray, your thoughts should often be in Heaven. Jesus says, great is your reward, viz: he that overcometh will I give to eat of the Tree of Life, which is in the Paradise of God. And again, He that overcometh shall be clothed in white raiment, and I will not blot out his name out of the book of Life. Yet again, he that overcometh will I grant to sit with me in my Throne. This is surely enough to encourage your faith, confirm your hope and warm your zeal. Reflect of that great day, when Christ will come again to receive his jewels. Then the Righteous will be received into everlasting favor with God. What does this comprehend; First, complete exemption from sin; we shall be like him in appearance, and character. When we see the Blessed Saviour, we will take the impress of His appearance as the paper takes the impress of the type. This glorious meeting with Jesus will banish the last remains of sin. Transform us entire, not a profane or unbelieving thought, not an unhallowed affection, not an unholy desire will ever disturb the tranquility of the Righteous. In that world of unalloyed bliss, in sinless angelic beauty will they forever shine. Here, sin is their dreadful foe, it lurks beneath their fairest virtues, it tarnishes their brightest deeds, imbitters their sweetest pleasures. Here they groan and sigh. Their prayer to God is for restraining grace to enable them to live holy. Now the warfare is over, the victory won, and the Christian brought into full communion with God. They will be invited to come to God. come says the Saviour to my arms, to my confidence; come behold my glory; participate in my bliss; enjoy my presence; come to a kingdom prepared for you.

Ye everlasting gates fly wide
Make ready to receive my bride.

In this world they hungered and thirsted for righteousness, now they are filled. Also, full exemption from suffering, no cause of suffering there. I heard a great voice out of Heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow nor crying nor pain, for the former things are passed away, and he that sat on the Throne said: Behold, I make all things new, Rev. xxi.

Yea; then a final adieu to all pangs of mortality, all suffering, all sorrow, all anxiety. Indeed no disappointments, nor bereavements there. There in the land of pure delight, each heaven born soul will contemplate with enraptured delight, all toil over, every struggle ended; all peril passed, all tears wiped away.

The transformation of these bodies from corruptible to incorruption will be a wondrous leap into everlasting bliss. Consoling thought to the way worn pilgrim, groaning under the ills of mortality to think the time is near at hand when he shall be clothed upon with immortality, yea, pledged with immortal plumage and wing his way to meet his Lord and Saviour, be conducted to his mansion, to wear a starry crown, drink of the water of life, walk the golden streets and enjoy the glories of Heaven forever.

Brethren, I have in my weakness attempted to discharge the duty you assigned me, my narrow space for its enlargement, was obliged to cut short every point I touched upon.

All is respectfully submitted to the Cahaba Valley Association.

H. W. INZER.

APPENDIX (E.)

STATISTICS--FINANCIAL REPORT.

Names of Churches.	Counties.	Admitd by Baptism	Admitd by Letter,	Admitd by Restoration,	Dismis'd by Excluded,	Dismis'd by Letter,	Dismis'd by Death,	Total,	Min. Fund,	Associ. Fund,	D. M. Fund.
Concord.	Shelby,	2	3	2	2	12		12	50	75	
Refuge,	St. Clair,	11	4	2	1	8	1	32	2,00		
Mt. Pleasant,	"	7	4		3			50	3,00		
Cook's Springs	"		6			6		35	2,15		
Mt. Mariah,	"	1	1		2	9	1	71	2,50		
Hebron,	Jefferson,		3		5	1	5	90			
Bulah,	Shelby,	5	11				1	29	2,00		
Friendship,	"			2	1	2		23	1,00		
Pleas'nt Grove	"	8	4	1	1	2		43	1,50	50	
Bethel,	St. Clair,	12	5	1	1	3		85	3,00		
Mt. Pisga,	"	6		1	1	3		69	3,00		
Mt. Pleasant,	Jefferson,	4	14		1	12		49	1,50		
Cahaba Valley	St. Clair,							17	2,25		
Mt. Olive,	"	23	8			4		41	1,25		
New Hope,	"	8	7		3	10			3,00		
		87	70	9	21		8	6,46	28,65	125	

Read! Read!! Read!!!

—:o:—

MOSELEY'S GREAT PAIN SMASHER!

The Recipe for this unequaled liniment was furnished the Proprietors by one of the Medical Faculty, who has spent thirty years in relieving suffering humanity. This liniment is offered to the public as a cure for Rheumatism, Neuralgia, Toothache, Ear Ache, Sprains, Burns, Bruises, and Pains of any kind wherever seated, and all who will use Moseley's Pain Smasher, who are troubled with any of the above diseases, will get well. It is a Pain Smasher in name and power. The demand for the Pain Smasher is wonderful and rapidly increasing—it gives satisfaction to all. Read a few certificates from good and responsible men, and buy you a supply and get well of your aches and pains.

FAYETVILLE, ALA., Dec. 21st. 1869.

MESSRS R. A. MOSELEY JR., & BRO.—*Dear Sirs:* Your Pain Smasher is giving satisfaction to those who are trying it. Mr. McRae is using the second bottle and says it is doing him much good. He has an old case of Rheumatism, says he has experienced much relief from the use of the Pain Smasher.

Yours truly,

M. HAMILTON & CO.

TALLADEGA ALA., Aug. 10th, 1869.

MESSRS R. A. MOSELEY JR., & BRO.—*Gents:* As much opposed to giving certificates as I am, I feel it my duty to you, to state that after having tried many of the best remedies for Pains, Rheumatism, Neuralgia, &c, I am satisfied your "Pain Smasher" is the best liniment offered to the public, and I recommend it to all who may be suffering with Rheumatism, Neuralgia, Pain, Burns, &c

Yours Respectfully, N. J SKAGGS.

FERRYVILLE, ST. CLAIR CO., ALA.,
Sept. 25th, 1869.

MESSRS R. A. MOSELEY JR., & BRO., DRUGGISTS—*Gents:* Please send us at once one dozen each of Moseley's Pain Smasher and Antibilious and Cathartic Pills. The stock bought from you of these articles a few weeks ago being entirely out. We here wager that Moseley's "Pain Smasher" is the best liniment in existence for the cure of Rheumatism, Neuralgia, Tooth Ache, Bruises Burns, and Pain of all kinds, it will "*Smash.*" Your Moseley's Liver Pills are the best we have used, and give entire satisfaction.

We cheerfully recommend both the Smasher and the Pills to suffering humanity. J. D. TRUSS & CO.

MESSRS. R. A. MOSELEY. JR. & BRO.—*Dear Sir:* Having used your "Anti-Bilious Pills," I take much pleasure in saying, that I know of no combination of medicines equal to them in Bilious diseases of any type. They acts with mildness and certainty, producing copion discharges of "Atra Bilis or Black Bile" without pain or nausia.

Very Respectfully, LAFAYETTE TAYLOR.